GODS GOODNES AND MERCY.

LAYD OPEN IN A SERMON, PREACHED AT *PAVLS*-CROSSE ON THE LAST OF *IVNE*. 1622.

BY

Mr ROBERT HARRIS, Paſtour of the Church of GOD at HANVVELL in *Oxfordſhire*.

GAL. 6. 10.

As we haue therefore opportunitie, let vs doe good to all men, eſpecially to them that are of the houſhold of Faith.

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1622.

TO
THE RIGHT WORSHIPFVLL,
Sir BAPTIST HICKS, Iuſtice of Peace in *Middleſex*,
Grace and Peace.

RIGHT WORSHIPFVLL;

Should much forget my ſelfe, if (whilſt I preſſe others to *Goodneſſe & Mercy*) I ſhould forget yours to my natiue Country; there you haue done good, (to the houſe of God) not onely in outward buildings and ornaments, but in ſetling a Preacher, where before was none, and ſuch a one as cannot eaſily be equalled in eminency of gifts: There alſo, you haue

Camden in Glouc. ſhyre.

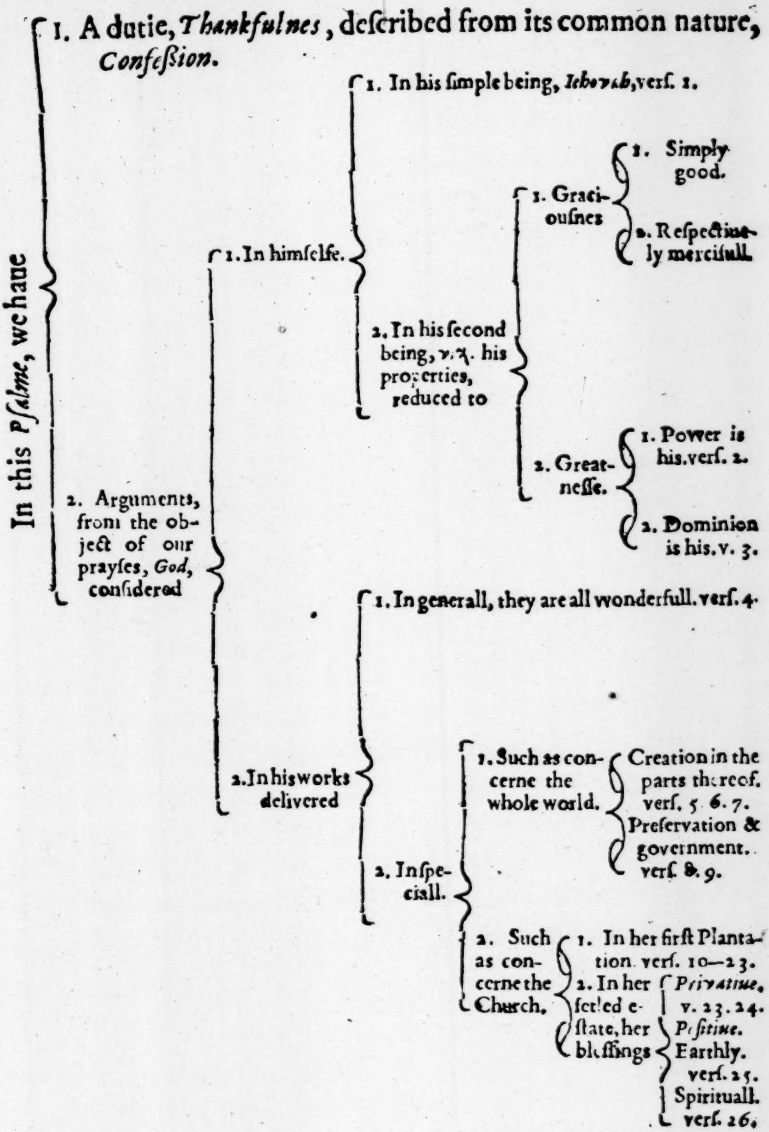
M. Lilly.

exerciſed (*Mercy*) in building ſuch an Almeſ-houſe, as that, I know not what may be added thereto, vnleſſe hereafter, you ſhall ſee cauſe to ſet over the blind and lame, and deafe (who are leſſe able to repaire to, and profit by the publique Miniſtery) a more private Teacher and Catechiſt. Sir, I thanke God, I could never yet the Art of flattery, neither will your Wiſedome (if I know you) brooke the trade. It ſufficeth, that I haue in a line or two recommended to others practiſe your example; and conveyed to Poſteritie, my thankfulneſſe, with your bountie. If God make me able, I ſhall (haply) doe it hereafter in a better manner; In the meane, I beſeech you to accept my preſent thankes wrapt vp in a dead Letter, and ſicke Epiſtle, and ſtill continue to loue his Country, who ſtill reſts

Hanwell in *Oxon:* ſhire,
Iuly 9. 1622.

Your WORSHIPS *in all*
thankefulnes and dutie

ROBERT HARRIS.


In this Psalme, we haue
1. A dutie, Thankfulnes, described from its common nature, Confession.
2. Arguments, from the object of our prayses, God, considered
1. In himselfe.
1. In his simple being, Iehovah, vers. 1.
2. In his second being, v.3. his properties, reduced to
1. Gracious-ousnes
1. Simply good.
2. Respectively mercifull.
2. Greatnesse.
1. Power is his. vers. 2.
2. Dominion is his. v. 3.
2. In his works delivered
1. In generall, they are all wonderfull. vers. 4.
2. In speciall.
1. Such as concerne the whole world.
Creation in the parts thereof. vers. 5. 6. 7.
Preservation & government. vers. 8. 9.
2. Such as concerne the Church.
1. In her first Plantation vers. 10—23.
2. In her setled estate, her blessings
Privative. v. 23. 24.
Positive.
Earthly. vers. 25.
Spirituall. vers. 26.

To the Chriſtian Reader.

GEntle Reader; *Vnderſtand, that I was then Summoned to the Croſſe, when I was not in caſe, either to Studie or to ſpeake; the former ſtraight, (when I could not be excuſed) forced me to a familiar and eaſie Text, the later to a briefe and ſhort kind of ſpeech, which carried with it an appearance of that, which I ever ſhund,* Affectation *and* Obſcuritie. *It may bee, thine Eye will conceiue mee better then thine Eare, and therefore I yeelde to importunity, and preſent my ſelfe to thy view, entreating* 2. *things of thee,* 1. Charity, 2. Conſcience, *Charity towards the Printer, in caſe ſome faults (in my abſence) eſcape him: towards me, in caſe ſo frequent quotations offend thee: my now practiſe agrees with my ancient Iudgement; at home, my people neither vnderſtand nor deſire tongues, and humane Authorities, and therefore I am ſparing, on the other ſide, when I fall vpon an Auditorie that conceiues and receiues both, I vſe both, as I ſee my advantage. All is thine if thou canſt be content, and wilt add* conſcience

ſcience (*the ſecond thing*) to charity. *It grieues my ſoule to ſee the guiſe of many hearers; they deſire nouelties: when they haue heard, they iudge the man and his method, and then ſit downe, ſeldome practiſing what is preached. Reader be not ſuch an hearer, leſt thou coſen thy ſelfe* Iames 1. 22. *thou here ſeeſt, that if thou be of God, and Gods goodneſſe, and ſpecial mercy ſhall be thine, thou muſt be good, and do good, be mercifull and ſhew mercie, the times require this, the Lord expects this, our vnthankfulnes and vnfruitfulnes hath welnest vndone vs, if wee, who haue more peace in the State, more preaching in the Church, then any other knowne Nation vnder Heauen, be not more fruitful and abound dant in goodnes, then other people, our light wilbe turnd into darknes, our Sunne into blood: what ſhall I ſay? or to whom ſhall I turne my ſelfe? we cal til we are hoarſe, we ſpeake till we ſpit forth our lungs, yet will not the Sonnes of Men heare vs, they wil not heare, I ſay (with teares) they will not heare, we can doe no good: O Lord perſwade* Iaphet *for we can not, and be mercifull to this barren Countrey: Reader I leaue thee, adding to the* Martyrs, *pray, pray, pray, worke, worke, worke.*

Fox his *Martyrol. &c.*

Thine in the Lord,

RO. HARRIS.

GODS GOODNES AND MERCIE, LAID OPEN IN A Sermon at *Pauls Crosse*, on the laſt of *Iune*. 1622.

Pſalme 136. verſe 1.

Prayſe ye the Lord, becauſe he is good: for his mercie endureth for ever &c.

THis Pſalme cleeres it ſelfe, and therefore a Title needed not, it anſwers all occaſions: and therefore the Arguments are generall, it was ſung by courſe, and therefore the burthen is ſtil the ſame: In it we haue a Dutie preſſed, and Arguments preſſing: the Dutie is thankefulneſſe, delivered from its common nature; *Confeſſion*: (our praiſes are but acknowledgments of Gods excellencies.) The Arguments are drawne from the Obiect of our prayſes, *God*, conſidered firſt in himſelfe; Secondly, in his workes: in himſelfe conſidered, he is apprehended by a firſt and ſecond Act of our vnder-

ſtanding; Firſt, in his moſt ſimple being (confeſſe to *Iehovah.*) Secondly, in his ſecond being, (to ſpeake as wee conceiue things) in his properties. Theſe mentioned are, firſt, *Gratiouſneſſe*; Secondly, *Greatneſſe*; for the firſt, he is firſt ſimply (*Good*) and then in a reſpect (*Mercifull,*) for the ſecond, his is Power, he is (Gods of Gods) Gods in the plurall, becauſe al powers are his, (God of Gods) in an hebrew ſuperlatiue, becauſe he is far aboue all Gods, whether ſo reputed or deputed; that great, that ſtrong God, as *Moſes* expounds the phraſe. *Deut.* 10.7. next, Kingdome is his: Hee is (Lords of Lords) in the ſame ſence, that is the Monarch and Emperour, of Princes and States; nowe if power be his, and Kingdome his, Glory is his alſo, therefore הודו confeſſe it, ſayth the Pſalmiſt: this is the firſt Argument from Gods bleſſed ſelfe, the ſecond, from his workes, we leaue for haſt, &c.

Of the Action (*Confeſſe,*) the Obiect (*Iehovah*) ſome thing at home. *Goodneſſe* & *Mercie*, offer themſelues next; and firſt, *Goodneſſe* as the more generall.

Doct. *God is good.* This point is plaine, a principle not needing proofe; there be (ſayth nature in the Philoſopher) ſome confeſſed goods, of theſe, God is the cheife, nay all theſe in one, like an abſolute pearle, that containes all beauties in it ſelfe, no *Marcion* will denie goodneſſe, where he yeelds a Godhead, wee haue therefore ſayd enough for proofe, when we haue once ſayd what goodnes is, and how it is affirmed of God.

τὰ ὁμολογού-μενα. Ariſt. Rhet. li 1. c. & vide:

1 For the firſt, *Goodneſſe* is the perfection of things, for

for which they are deſireable, perfection imports freedome from all defects, and fulnes of all excellencies, and is cheifely ſeene in the being, working, end of things; that which hath the nobleſt being, and therefore ende, and therefore operations, is ever beſt and moſt deſireable: Deſire is the reaching of the Soule after that that likes vs, becauſe it is like vs: Now the All-ſufficient God is his owne *Being*, his owne *Act*, *or rule in Action*, yea he is the Author of all good, and ende, & deſire (in naturall reſpects) and therefore the perfection of all, and all perfection and goodneſſe. *Bonum omnis boni.* Aug. *de Trinit. l.8.*

For the ſecond, God is, firſt, *eſſentially good*, *good without goodneſſe*, (ſaith *Auſtin*). Creatures be good, but not goodneſſe; their nature is good, but goodneſſe is not their nature, but the nature and ſubſtance of God (ſayth the Chriſtian Phyloſopher) is goodneſſe, nature and goodneſſe differ not in him, but onely in a reſpect. 2

Secondly, *cauſally good*; not as the forme of particular goods, but as the worker of all; the ende, that terminates and perfects all. *v.* Aqui. *quæſt. de bono.*

Thirdly, (which followes vpon the former) *eminently good*: firſt, in Order, Nature, Worth; and laſtly, originally, and abſolutely the onely good.

This Doctrine cals more for practiſe then proofe, becauſe as in nature, ſo here, the ſweeteſt things are moſt abuſed, and being abuſed, proue moſt dangerous. God is good, let vs put it to a good vſe; firſt, for *Humbling*, ſee what we were once, good: for of goodnes, can come nothing but goodnes; ſecondly What we are now by nature, bad; for firſt, we are *Vſe*

ſunke as farre from God as Hell is from heaven; hee is *holy*, we profane, he *wiſe*, we fooliſh, he *true*, wee falſe, he *good*, we naught. Secondly from this diſproportion growes hatred of Gods holineſſe, in his word, worſhip, people, preſence, every way. Thirdly, from this hatred ſprings loue to his Enemies, the World, Fleſh, Satan. Fourthly from this loue a liſtning to what fleſh ſhal propound, and Satan ſuggeſt, and thence a capacitie and poſſibilitie of being monſtrous in life, and blaſphemous to the death.

Oh what a peece of ground is mans heart nowe become wherein no ſpiritualnes thrives, vnleſſe Power it ſelfe plant it? wherin, *Pride*, *Murther*, *Whoredome*, *Sodomy*, *Blaſphemie*, *Atheiſme*, eyther doth or ſoone may ſeede? this curſed nature, this renders vs as odious, as goodnes doth amiable, and this muſt be ſeene, if ever we will be ſaved. Now the glaſſe that detects badnes is Gods goodneſſe, by his nature and workes we ſee ours, as by the ſunne wee ſee motes, and filth by light; but God is a light too ſtrong for our ſence; True, therefore we muſt with him (in the ſtory) looke for the Sunne in the Weſt, not in the Eaſt: behold the Lord, as he is reflected and refracted, firſt in the glaſſe of his creatures, and his workes, Secondly, in the face of his deareſt Son, ſo wee ſhall ſee (at one view) vnſpeakeable beautie, and deformitie; that in God, this in vs: ſo way and overture will be made for that firſt, ſecond, and third of Chriſtianitie, true humilitie: ſo Gods goodneſſe will be admired; mans wickednes abhorred all the errours of the times, and incongruities of action will be ſoone reſolved into their firſt princi-

Strato. *apud* Iuſtin. *lib.* 18.

Aug. *Epiſt.*

principle, eſtrangement from, and diſtruſt in this goodnes of God.

Secondly, ſee what we ſhould be, good, goodnes is even admirable, and therefore (ſayth the Philoſopher) imitable. Now the 119. *Pſal. verſ.* 68. tels vs, that God is good, and doth good, and he is our Coppy and rule. 2 Plut.

Firſt therefore wee muſt bee good, and then doe good. firſt the ſap muſt be good, and then the fruit; for as things be, ſo they worke; the effuſion of the ſap (the firſt act of our converſion) is Gods act, our will prevents it not, but followes it. The ſecond act (of fructifying) is ours, vnder God: for when God hath tuned and doth touch vs, we doe moue, and whileſt the ſpirit imbreathes vs, we turne about like the Mill: in neither wee muſt bee wanting to our ſelues, but concurre; in this as agents, in that as patients, and as our liberty (in externall acts) is ſtill ſome, ſo muſt our endevours be anſwerable. Firſt we muſt haue the patience to heare (what ſoever wanton wits may talke of the wills virginitie or other exemptions of the higher faculties) that in our fleſh dwels no ſpirituall goodnes, all our goodneſſe dwels out of our ſelues in Chriſt. 1. *Quoad externam diſciplinam*, as to come to Church, to heare, &c. Rom. 7.

Secondly, that it is Gods owne hand, that ſlends vs from the firſt, and ſets vs in the ſecond *Adam*. And thirdly that he doth this by his owne meanes, & therfore we muſt tender our ſelues to his meanes, waiting till hee (who ſpeakes in working, and workes in ſpeaking) ſhall pleaſe to ſpeake life into the Soule, by the eare. Eſay 55.3.

Thus are we made trees, being ſuch, wee muſt 2.

in the ſecond place, beare: and heere lies our buſines, our errand hither, is not to pleaſe or preach man, but to call for fruite *Mat.* 21. 34. you are trees in Gods vineyard, well planted, fenced, huſbanded, what is your fruite? your Land is good, your Law is good, your Cittie good, your Sermons good, what be you? Is your fruite none? Heare our bleſſed Saviour, every Tree, every Man, Houſe, Citty, Nation, that beares not fruite, is for the fire: Is your fruite bad? Heare againe, a good Tree can not bring foorth bad fruite, and the ground that brings forth briers after ſhowers muſt be burnt. *Heb.* 6. 8. You haue receiued the raine of Heaven, and muſt be as the raine and dewe, *Mic.* 5. 7. els the curſe is neare. Is your goodneſſe onely Morall? heare your Saviour, *Every branch that beares not fruite in me, he takes away. Ioh.* 15. 2. Your workes muſt be the workes of God, wrought from God, for God, in God, according to God, elſe they are but ſhining ſins. Is your goodnes ſpirituall? heare againe, vnleſſe a man abide in me he is caſt out, caſt into the fire and burnt, *Iohn* 15. 6. Behold, if an other ſhould crie *fire, fire, fire*, thus in your ſtreetes, you woulde be all awakened; our bleſſed Saviour cries fire, if your fruite be none, fire, if bad, fire, if not ſpirituall, fire, if not laſting.

Math. 7. 19. 18.

Oh be afraid of this conſuming fire, and as you heare the words, ſo doe the workes of God. Religion, (we muſt know) is not a name, goodneſſe a word, it is actiue like fire, communicatiue like light, as the life of things ſtands in goodnes, ſo the life of goodneſſe in action. The cheifeſt goods are moſt

moſt actiue, the beſt good a meere Act, & the more good we doe, the more god-like and excellent wee bee; what is the excellency of meates? goodnes, what of wines? goodnes, what of grounds? goodnes, what of all? goodnes: what is mans comfort in life? what in death? what after? whatever? goodnes. This is the man, the whole man, no crowne to this in life, no comfort to this in death, no tombe to this after death, no gaine to this in the day of accounts, Well done good ſervant, enter into thy maſters ioy. Glory, and honour, and peace, is to every worker of goodnes, whether Iew or Gentile, bond or free, rich or poore, wiſe or ſimple, weake or ſtrong; if a worker of righteouſneſſe, hee is accepted, aſſiſted, rewarded, therefore worke. Eccle. 12. Rom. 2.

Now as you muſt be preſſed to, and rich in every good worke, ſo cheifely in the beſt, for kinde or vſe, that is, good ſpirituall, and common, for the firſt, as ſpirituall gifts, ſo acts are moſt deſireable. Man never liues till the life of God liue in him, and all that he doth be either a ſpirituall act, or (at leaſt) ſpiritually acted, holineſſe muſt be written (*Zacharie* tels vs) vpon our bridles, when we warre; vpon our cups, when we drinke: In ſhort, the kingdome of God, muſt firſt bee ſought and ſet vpp in vs and ours; and, what we may, advanced among others, in the meanes of it and maintenance for it. And heere the rich may ioyne in one both theſe goods (ſpirituall and common) ſome Churches (you ſee) want men, ſome men Churches and meanes, I bluſh, I bleede to ſpeake it, able men are ready to hire out themſelues for bread, and excellent wits Tit. 3. 1. Zach. 14.

hang

hang the head, for want of watering, gaſping like fiſhes out of the water, being out of all, both meanes and hopes; if there be any true blood yet running in your veines, you that can feede Birds and Dogs, ſtarue not Grace and Learning. Children might be Schollers, Schollers Preachers, Preachers Saviours, and that of Thouſands did not dogs eate the Childrens bread.

Obad. laſt verſe.

Secondly, you muſt ayme at the common good, for that is ſtill the greateſt good; and heere two rules, firſt, if you will be for the publike, you muſt be good in private: beare your owne fruite, worke in your owne hiues, man your owne oares, and make good your owne ſtanding. Happy is that body, wherein the eye ſees, the eare heares, the liver ſanguifies &c. Happy that houſe, wherein the Maſter rules, the man runs, the head leades, and the body follows; Happie that State, wherein the Cobler meddles with his laſt, the Tradeſman with his ſhop, the Student with his booke, the Counſeller with State, the Prince with the Scepter, and each Creature liues in his owne Element; but woe be to the Heathens armie, when all wil be Captaines, and none Souldiers, woe to that body that will be all head; members miſplaced are neither for vſe nor eaſe.

Pſal. 1.

Secondly, we muſt ſhoote at the common white, that is, though you bee private in your ſtandings, yet you muſt be publike in your affections, and intendements.

For the firſt; as King *Richard* beſtowed himſelfe diverſly, at his death, ſo muſt wee in life; *Bohemia* claimes

Richard 1.

claimes a part in our loue, the *Palatinate* a part, the *Churches* abroad, *our Brethren* at home, a part: at home, in ſelling we muſt be buyers, in lending borrowers, in viſiting patients, in comforting mourners; abroad, we muſt in our owne peace conſider their warres, feele them panting, ſee them bleeding, heare them ſcriching; *O husband, O wife, O my child, my child, O mother, mother, mother, my father is ſlaine, my brother is torne, my legge is off, my guts be out, halfe dead, halfe aliue, worſe then either, becauſe neither.* O that wee had heartes to bleede over them, and to pray for the peace of Ieruſalem.

For the ſecond, our thoughts muſt all meete in the common good, like ſo many lines in a Center, ſtreames in the Sea; Chriſt Ieſus *pleaſed not himſelfe* ſayth *Saint Paul*, hee *dyed for vs*, ſayth *Saint Iohn*, therefore wee muſt for our brethren; one member will die for all, one heathen for manie; if we muſt die for the common good, muſt wee not liue to it? If all muſt, muſt not the more publike perſon? Yes you Lawyers (to Inſtance) muſt be common bleſſings, and not ſeeke your owne, you muſt (with *Papinian*) reiect bad cauſes, and ripen good, there goes but a paire of Sheares beween a protracting Lawyer and cheating Mountebanke, that ſets his Client backward and foreward like a man at Cheſſe, and proues a butcher to the ſillie ſheepe, which ran to him from the Graſier.

You Land-lords muſt be common too, if with that Duke you will truſt your Tennants with your throat, you muſt not hurt theirs, you are heads of Townes, the head ſhould care for the leaſt toe, en-

v. Grin. Epiſt. ad Synopſin Hiſt. hominis.

cloſure, if it wound not the heart, yet treads it heavie on the toes of a State; force not men by wracking rents, by over laying Commons, and picking quarrels to vndoe themſelues, betray not Townes as *Rome* did *Carthage* with a diſtinction, wee will ſaue the Cittie, but deſtroy the Towne: a poore man in his houſe is like a Snayle in his ſhell, cruſh that, and you kill him, ſay therefore with thy ſelfe, my Tennant is a man, not a beaſt, were he a beaſt, yet a righteons man is merciſull to his beaſt, a breeding Bird muſt not haue her neſt deſtroyd, a yong kidd muſt not be ſod in his mothers milke, what will become of me and mine, if I deſtroy the neſt of breeding Chriſtians, and having chopt them to the pot, ſeethe old and yong in one anothers blood?

Mich. 3. 3.

You *Patrones* muſt bee for the common good alſo, preferre many ſoules to one tenth, when you be to chooſe a Shepheard; let the queſtion be that of theirs in the Goſpell, *who is worthy?* and the deciſion, *detur digniori*; when you preſent, preſent not a *Prometheus* ſacrifice, skin and bone without fleſh; when you haue preſented, feare *Zacharies* curſe againſt perjurie and ſacriledge, if perjurie dwell in the Parſonage, and robbery in the Mannor, the curſe of God will pull downe both. Laſtly, when you haue a Prophet, bee you *Patrones*, ſtudie his peace, as he doth yours, what Law it may be, after vowes to enquire I doe not know, ſure I am, *Salomon* ſayth, it is deſtruction, deſtruction of ſome eſtates, of many ſoules; whilſt the nurſe wants bread the children want milke, ſo both cry and both are heard,

Zach 5. 4.

heard, and woe be to him that hath a crie of Soules againſt him.

Nobles, I know not whether they frequent this place or not, if ſo, I would entreat them to remember, what the Story ſayth of ſome men, that they are Medicinable from top to toe, and ſuch ſhould they be. Firſt, they ſhould heale themſelues, becauſe their actions are all exemplary; then their families, by eſtabliſhing *Nebuchadnezzars* order, that no man ſpeake (much leſſe doe) any thing amiſſe againſt the God of Heaven; thirdly, the oppreſſed and wounded; they ſhould reſcue the poore, as did noble *Iob*; plead for them, ride for them, ſpeake to Maieſtie it ſelfe for them, where povertie hath not acceſſe. So ſhall they be common bleſſings, and prevent the cenſure of former Ages.

Plin. *li.* 28. *c.* 3.

Dan. 3. 29.

Filij heroûm noxæ.

We cloſe this Vſe with *Magiſtrates* and *Iuſtices* (*Itinerant*, or others); Saint *Paul* tells them their errand; it is the common good, and chalkes out their way; they muſt be terrors and comforts: firſt, terrors to the evill, elſe evill-doers will be a terror to them, for ſin is impudent and incroaching, as experience hath taught vs: *bribery* will be ſometimes bolder then *innocency*, *falſhood* then *truth*; a man that doth more then deliberate of Rebellion (which yet a *Tacitus* could call *Rebellion*), he will embarke himſelfe in actions of State, embroyle Kingdomes, transferre, for his publique good, any Crowne, ſpeake moſt baſely of annointed Princes, and yet ſuch a man as this will be, neere hand, heard as loud from the Barre, as Iuſtice from the Bench; a *Gentleman-ſwearer*, *drunkard*, *whore-maſter*,

Rom. 13. εἰς τὸ ἀγαθὸν.

Lib. 2. *Hiſtor.*

v. Carer. *l.* 2. *de poteſt.* Ro: Pont. *c.* 19.

ſtabber, will ſoone out-ſtare a Iuſtice, an Alderman; and a Noble-mans mans man will ſo amaze Iuſtice (if ſhee take not the more heart) that ſhee is left ſpeechleſſe a long time after. O *Iob*, *Phineas*, *Nehemiah*, *&c.* whats become of your ſpirit? You would driue ſinne and ſinners into their holes; now they dare the light, and ſtare Iuſtice in the face, as if they would out-face her: ariſe (ye liuing Images of God) cloth your ſelues with zeale as with a cloake, put on Iuſtice as a garment, vnderſtand, that there is a King in *Iſraell*, a God in heaven; and make ſin vnderſtand, that you haue zeale in your hearts, and a ſword in your hands.

Secondly, You muſt be incouragers of goodnes; goodneſſe (I ſay) both ſpirituall and morall, religion, and righteouſneſſe; for Religion, where is zeale comely, if not there? when, if not now, when falſe zeale blazeth, and true cooles? View a zealous Papiſt (in that name and reſpect, better then a meere Newter) and he dares tell vs to our heads, that our Religion is errour, our ſelues heretickes, our end deſtruction; that one Heaven cannot hold vs hereafter, one Church now, that liuing and dying *Lutherans*, we ſhall be certainely damned; if we be not, he will be damned for vs: Now if our Faith ſtand vpon better pillars then his, why ſhould not we be as reſolute and confident as he? View againe the Atheiſt, and he flieth vpon Religion, as a Bird vpon the Candle; he diſgraces it, and will not you then grace it? He ſmites it, and will not you defend it? Yes, Religion calls in your ſword to her ſuccour, chiefely when ſhe is oppoſed in her *Prophets*, they

Cam. *ca.* 10. Barcl. Paræn. Briſt. Mot. 36. Coſter *reſp. ad Ruf.* Luc. Oſiand. *&c.*

they are the men of ſorrowes; they find the *Hiſtorian* true, that we haue loſt the names (I may adde the nature) of things: *Darkeneſſe* is called *light*, *light darkeneſſe*; the *Shepheard* is hunted, and the *Foxe* hunts him: Many a man cryes out of blaſphemie againſt God and the King, and the blaſphemie is but this; *Naboth* will not part with a peece of his Fleeſe; many a fearefull Bill is framed againſt a Preacher, when the Enditement ſhould run thus; *Bonus vir, ſed ideo malus, quia Chriſtianus*, at leſt *Chriſti nuncius*. My *Fathers*, and reverent *Iudges*, open your mouthes in the cauſe of the afflicted; remember, that you owe your Hoods, Gownes, Liues, ſelues to the Goſpell; did not our Miniſtry awe mens Conſciences, nor you, nor the world would be one yeare elder; ſhould you ceaſe to countenance vs in our righteous cauſes, you ſhould betray your right hand with the left.

Rerũ Vocabula amiſimus & Saluſt.

Tertull: Apologet.

Now as *Religion* brings the greateſt good, and therefore muſt be moſt reſpected; ſo *Iuſtice* the next, and therefore muſt be carefully adminiſtred. And here we ſhall not need to mind you of the Oratours *duſt*, or the Heathens *note*, How that many more offend by ſeeking favour, then offending; it ſhall ſuffice to referre your wiſedomes to two Scriptures in *Iob*; the firſt, is Chap. 15. verſ. 34. and its this; *Fire ſhall conſume the Tabernacles of Bribery*: if Bribery (how ever diſguiſed) get into the houſe, whether by the maſter or miſtreſſe, or ſonne, or ſervant, God will fire it out, or fire the houſe over it. The ſecond, is Chap. 13. verſ. 10. *He will ſurely reproue you, if you ſecretly accept perſons.* Carry it never

Tac: l. 15. Annal.

Chap. 15. 34.

Chap. 13. 10.

ſo ſmoothly, yet if vnder-hand, you preferre a Laick to a Churchman, a Lord to a Plough-man, a kinſman to a ſtranger, a Courtier to a peaſant, and take away the righteouſneſſe of the innocent, God will certainely reproue you, chide, ſmite, curſe you for it, and ſo ſet it on, as no man ſhall be able to take it off; that God that will not ſuffer you to be partiall for the poore, for himſelfe, will never brooke other warpings, and partialities: Oh, then looke vpward, perviſe your Oth, deale equally betweene party and party, plea and plea; and if you will needs heare any in private, heare the poore man ſpeake, whoſe counſell dares not ſpeake (ſometimes) in publique; and if you will haſten any hence, haſten him who languiſheth, whilſt head and body ſtand a hundred myles a-ſunder. And when you ride circuit, I beſeech you remember, that you ride circuit, not poſt, take time to heare poore mens grievances your ſelues, leſt in a Reference, you leaue the Hare in the Hunts-mans-hands, and the Commiſſioner deputed, vmpire the matter, as once they did at *Rome*, betweene Neighbours; the ground is neyther the Plaintifs nor Defendants, it is the Iudges. To wind vp all, nor you, nor wee of the Miniſtry (to whom I had more to ſay if the place ſuited) nor any preſent, haue done the good wee ſhould; let vs ſay for the time paſt, *That we haue beene vnprofitable ſeruants*; and henceforward, reſolue with the Church, of old; *Not to talke, but to liue.*

Iob 13.

The *Aedeates & Aricini, &c.*

Nos non eloquimur magna ſed viximus.

The maine diſpatcht, we would ſpeake the reſt, if we could, with one breath. Is God good? Then loue him; for, Goodneſſe is the obiect of loue: now

v. Minut. *in Octav.*

now loue is a deſire of vnion, it vnites vs to God, by conforming and transforming vs, ſo that then our loue ſhall appeare to be true, when out of a deſire to be made one with God, wee conforme to his ordinances, and be transformed into his image.

Againe, is God good? then let him be iuſtified, and every mouth ſtopped; we inſtance.

Firſt, ſinnes are committed; Doe me make God a cauſe of it? What as much as man? What more then man? What more then Sathan? O blaſphemie! O impudencie! Did it ever come into any of our hearts ſo to thinke? No, no, we yeeld that ſinne cannot comport with a glorified eſtate, much leſſe with glory it ſelfe: Wee hold, that God being goodneſſe it ſelfe, and All-ſufficiency, cannot be a cauſe, either morall or Phyſicall, of that which is (formally) nothing but deficiency; and if our owne words may not be taken in our owne cauſe, let ſome conſult SVAREZ, and their owne Schooles; others their *Arminius*, and *Vorſtius*, and then tell vs, what wee ſay more then they, or they leſſe then we (for ſubſtance) about the cauſe of ſinne.

As Bellar: and *Wright*, and others charge vs.

v. Suar: Opuſ. v. Arm: Theſ. Vorſt: *Apol: Pro eccl. Orthod.*

Secondly, the world (Chriſtian) is embroyled, yet God is good; in this Confuſion he ſeeth order, and in this double-faced world, the ſide to Godward is *beautifull*, when that to vs-ward is *deformed*.

Thirdly, Diſputes ariſe, touching Reprobation, which trench farre vpon Gods rights; ſay ſtill, he is good, all that he decrees and does is of himſelfe, and

and for himſelfe, and therefore beſt, becauſe from, and for the beſt.

Laſtly, Diſcontents ariſe; ſay ſtill, God is good; the times are hard, yet he is good; men are nought, yet he is good; we haue our wants; yet he is good to vs, and where can we mend our ſelues? Were we in *France*, in *Bohemia*, in *Polonia*; nay, were we not Chriſtians but Heathens, not men but beaſts, not beaſts, but ghoſts in hell, twere dutie to ſay, God is good (for where power, juſtice, wiſedome are, there goodneſſe is) and if goodneſſe muſt be acknowledged there, muſt it not in *England*, the face of *Europe*; in *London*, the eye of *England?* Behold, the Creatures refreſht with GODS goodneſſe triumph; the Fields laugh; the Corne ſings; the Birds chirp; the Beaſts skip; yea, (ſayth the Heathen) we loue to heare them ſing, not howle, not roare, not bellow; and ſhall we (in the midſt of their rejoycing) whine and cry? Doubtleſſe, what ever the times be, or our eſtates be, God is good; and goodneſſe is excellent, and excellency challengeth honour, therefore doe the LORD right.

Plut. of *tranq.* of mind.

Pſal. 73. 1. *How ever it be* (ſayth the Prophet) *God is good to Iſraell*; Let the *Iſraell of God* taſte it, reliſh it, confeſſe it, liue in the ſtrength of it, die in the ſence of it, and ever continue in the feare of Goodneſſe, as *Hoſea* ſpeakes, *Cap.* 3. *vlt.*

Pſal. 34.

Thus farre of Goodneſſe.

Gods Mercie.

NOw followes the ſecond; *Mercie*. Where, firſt, the thing: ſecondly, the adjunct. For the firſt, though (חסד) be ſomwhat Generall, yet our Tranſlation is juſtified by our Saviour, *Math.* 9. 13. who renders it (ἔλεος;) ſecondly, by our Prophet, who ſevers it from goodneſſe; this being a generall *Mercie*, that a particular *Goodneſſe*, reſpecting miſery and want.

For the ſecond, tis *Everlaſting*; everlaſtingneſſe (or eternitie) is a perfect poſſeſſion all at once of an endleſſe life (ſayth *Boeth:*) Everlaſting *Mercy* *De Conſola.* then is perfect *Mercy*, which ſhuts out all the imperfections of time, beginning, end, ſucceſſion, and ſuch is Gods mercy. Firſt, his *Eſſentiall mercy* is everlaſtingnes it ſelfe; for it is himſelfe, and God hath not, but is, things; he is beginning, end, being, and that which is of himſelfe, and ever himſelfe, is eternitie it ſelfe: ſecondly, his *Relative mercy* (which reſpects vs, and makes impreſſion on vs) is everlaſting too, in a ſenſe; for the Creatures, ever ſince they had being in him or exiſtence in their naturall cauſes, did ever and ever well need Mercy, either preſerving or conſerving. Mercy in the firſt ſenſe, is *Negatively endleſſe*, that is, vncapable of end, becauſe vnboundable for being: in the ſecond ſenſe, it is

Privatiuely endleſſe, it ſhall never actually take end, though in it ſelfe it may, and ſome wayes is bounded; the firſt is included in the latter, but the latter chiefely here entended; and therefore the Point

Doct. 2. ariſes to be this: *Gods mercy* (*chiefly to his Church*) *is an endleſſe Mercie*, it knowes no end, receiues no interruption. Reaſons hereof from the Word are

Reaſ. theſe, (for as touching teſtimony this Pſalme ſhall be our ſecuritie) firſt, from *Gods nature*; *he is good. Mercy pleaſes him.* Firſt, it is no trouble for him to

1. exerciſe mercy: ſecondly, It is his delight; wee are

Mic. 7. 18. never weary of receiving, therefore he cannot be of giuing; for, as it is a more bleſſed thing to giue then to receiue; ſo, God takes more content in

2. that, then we in this. Secondly, from *his vnchangeable word and covenant*, *thus ſayth the Lord*, though the Mountaines ſhould remoue, &c: and though my Covenant with the Heavens ſhould fayle, yet not

3. this. *Eſay.* Thirdly, *From our need*; Every Creature is compounded of *perfection* and *imperfection*: the firſt, is the ground, the ſecond is the Obiect of Mercie; for the firſt, that which moues to mercie is *proprietie*, therefore we pitie man, becauſe he is

Eſa. 58. 7. our owne fleſh, therefore a Chriſtian man, becauſe

Heb. 13. 2. we be in the bodie. We pittie ſtill our owne, and

Amat nos tanquam aliquid ſui, Aquinas. therefore God ſhewes mercie to vs, becauſe he hath an intereſt in vs, and we be his owne, either as creatures, or children, and ſo concur with him in ſome degree of perfection: for the ſecond; the Obiect of

v. Aqui: *ſecunda ſecundæ q.* 30. *&c.* Mercy, is not miſery, vnleſſe in (the Schoole-mans ſence, that is) a generall ſenſe, but defectiueneſſe; for whatſoever hath not all things in, of, by it ſelfe,

ſtands

ſtands ever at the mercy of another; and in theſe circumſtances ſtands every Creature, he partly is and is not, and therefore needes, and therefore receiues mercy from God, where he entends its perpetuitie. As compounded *ex ente & non ente.*

Now, is Gods mercy thus *Endleſſe*? then (to ſay nothing of thoſe vncouth diſputes, touching that Apocryphall invocation of Saints, as *Eccius* acknowledgeth it touching exciſion and interciſion of grace, the precedency of ſome Creatures aboue Chriſt, in point of Mercy, and other the like monſters of opinion and blaſphemie) Let vs learne of the Church, to dwell vpon the mercies of God; here a man may let out himſelfe without danger; God offers more mercie to our eyes then we can ſee; to our thoughts, then we can conceiue; and when we haue done all, he *is aboue all prayſes*: hereby our hearts will be wonne to God; power without mercy, amazes, wiſedome confounds, juſtice affrights, but mercie ſeene in all (as in this *Pſalme*) vnites and melts, here is daily employment, for he lades vs daily with bleſſings, and his mercies are *freſh every morning*; we provoke him, and he is *patient*; we put him to it, and he is *clement*; we be emptie, and he is *bountifull*; we be miſerable, and he is *pitifull*, good to our bodies, ſoules, eſtates, names, friends, townes, Church, State, Court, Kingdome: Oh, let theſe Mercies ſoke into our hearts, till they draw forth teares, as they did from *Bradford*; *Let the houſe of Levi ſay, his Mercie endures for ever*; *Let the houſe of Iudah ſay, his Mercie endures for ever*; Let the *fields* ſay, it is his mercy that we be not all ſpoy-

Vſes. 1.

De vener: ſanctorum.

Neh. 9.

Lam. 3.

led; Let our *Cities* say, it is his mercy that we be not all burnt; Let our *Churches* say, it is his mercie that we be not all raſde, yea, let this *Land* (of all Lands) ſay, it is his mercie that ſword and fire and peſtilence, and other miſeries, doe not prey vpon mee, as vpon my Siſter-Kingdomes; *O Lord, who is a God like to thee?* thus to beare, thus to bleſſe; had not thy Mercies exceeded all limits, our ſinnes ere th is had ſunke vs all.

2 Is God *ever merciſull?* Then the Argument is ever good, *Turne to the Lord* ſay the Prophets, *repent* ſaies the Apoſtle, this the vſe, that Mercy muſt be put to, the better God hath bin to vs, the more wee muſt bleede vnder his reproofes; *O my people* ſaies God *Mich. 6. 3.---6. &c.* hee ſpake it once to Iudah, now to England, *O my people*, what is the matter that I cannot winne you? Wherein haue I wronged your Names that you teare mine? When did I grieue you that you grieue mee? when was I hard to you, that you ſo hardly affoord me one day in ſeven? What ayles you, what ayles you, that you will not be ruled by me? I would haue you leaue your ſinnes, you will not; I would haue you holy, happy, you will not, I would haue a Covenant of Salt betwixt vs, that I might never leaue you, you will not; no words, no ſtroakes, no fights abroad, no loue, no kindneſſe, no patience at home can melt you.

Ioel 2. Iona 3. &c. Rom. 2.

O that yet, yet, yet we of this land would meete the Lord and make our peace with him, whileſt peace is in our gates. Now what the whole Land in generall, that this Chamber in perticular muſt doe,

I will ſuppoſe your Government, your ſelues preſent, to bee good, but what ſhall wee ſay of many in the Citty? I muſt turne to *Ezek.* 22. and ſpeake that to our *Ieruſalem*, which the Prophet there doth to his *London*. *In thee are they that make Idols,* v. 3. *in thee they ſhed blood, in thee they ſet light by Father and* 4 *Mother, in thee they oppreſſe, in thee they deſpiſe my* 7 &c. *Holineſſe, and prophane my Sabbothes, in thee they carry tales, they eate vppon the Mountaines, in thee they commit Whoredome and abhominable filthineſſe, in thee they take bribes and vſury, in thee thy Rulers take diſhoneſt gaine, thy Prieſts hide their Eyes from my Sabbothes, thy Prophets daube with vntempered Morter, thy people* (generally) *vexe, oppreſſe, rob, and wrong one another*; thus the Prophet then: now I report my ſelfe to you, whether a Prophet may not ſtill take vp his words againſt this place, & if ſo, then heare what the Lord further adds *I ſought for a man among them that ſhould ſtand in the gap for the Land.* O vn- v. 30. ſpeakeable Patience and Mercie, when they ſought not God, God ſought them, when the moſt were deſperate, hee ſought for ſome fewe to ſtand in the breach, and a few ſhould haue ranſomed multitudes. Now then (Much honoured and beloved) are there any men amidſt you? any that can weepe for the Abhominations of the place? that can pray, and wreſtle with heaven? Let theſe ſtand in the gap, Let theſe ſtand betweene the living and the dead with their Cenſers, Let them lie betwixt the Porch and the Altar, and ſay, *O thou God of Mercies ſpare our Cittie, our houſes, our Churches, our ſtreetes, and bee Mercifull to our ſinnes, for they are great.*

And what I ſay to all, I ſpeake to every one now preſent, *turne:* Ho thou that haſt beene *an Idolater, a Swearer, an Adulterer, a Wanton, a Murtherer &c:* Make this vſe of Gods patience and kindenes to thee, to wit, *Repent.*

O but my ſinnes are many? yea, but his mercies are more; O but they are great? his mercies are greater; O but I am exceeding bad; how bad? as *Manaſſes*? he had mercie for him; as *Magdalen*? he had mercie for her; as *Adam*? he had mercie for him; ô but it is now too late, al his mercie is ſpent; no, *his mercie endureth for ever.* Beloved, the Lord hath ſent this day the cheife of Sinners to proclaime thus much in your eares, that never yet any periſhed for want of mercie in God; be it that thy ſinnes be ſinnes of *darkneſſe*, ſinnes of *death*, of *blood*, of *hell*, yet if thou canſt finde a heart to repent, God will finde in his heart to pardon, ſee thou thy ſinnes, confeſſe, bewaile, abhorre, forſake them, ſeeke thou the face of God, lie at his foote, Call, Crie, *Lord be mercifull to me a ſinner*: get his Sonne, his Image, and new Obedience, and thy caſe is bleſſed, nay if thou canſt not thus repent, yet thirſt, nay if thou canſt not thirſt, yet mourne, nay if thou canſt not mourne, yet *bee poore in ſpirit*, and being ſo in truth, the bleſſing is thine, and *the blood of Ieſus Chriſt ſhall cleanſe thee from all*, all, (I ſay againe) all *thy ſinnes.*

Math. 5.

3 Math. 5. Is God *ever merciful?* then *be ye merciful, as is your heavenly Father*, nay hee doth not onely practiſe mercie but alſo commaunds it, nay commends it, nay rewards it, nay, plagues the neglect of it, even

to

to vtter deſtruction; your Elder brother *Chriſt* is alſo merciſull, and interprets every kindneſſe done to his done to himſelfe, beſides, Mercy graces *Religion*, glads the *Church*, fils her mouth with Gods prayſes, ſtops the mouth of all adverſaries, yea mercy preſerues the afflicted, and refreſheth the bowels; for Strangers, it winns vpon them in point of Religion, for thy ſelfe, it comforts thy Soule as an evidence of thy truth, eaſeth thy body, being a lighter burden then what elſe wil oppreſſe, (fiercenes and cruelty) crownes thy name, being that grace that exempts from perſecution, and is moſt attractiue, improues thine eſtate, ſanctifieth thy preſent portion to thy ſelfe, and ſettles the remainder vpon thy poſteritie; armes thee againſt ſickneſſe and death *Pſal.* 41. *&c.* againſt oblivion in the graue, *Acts* 9. *v.* 39. againſt iudgement at the reſurrection, *Iames* 2. *v.* 13. *Mat.* 25. ſo that if we eyther reſpect our Father, God, or our Saviour, Chriſt, or our Mother the Church, or our brethren, Chriſtians, or our obſervers, Enemies, or our owne ſelues and ſoules, here or hereafter, wee muſt be merciſull. Cypr. *de op: & eleemoſ.*

If you aske me, how this mercie muſt be exerciſed? I muſt (in this haſt) referre Schollers to the Caſuiſts, and the reſt of you to other Authors, for a fuller anſwere, the ſumme is this: Mercie muſt haue, firſt *a good roote, Faith in God, Loue to God and man*: Secondly, *a good ende, Gods glory, in mans good and our thankes*, not merit, not ſatisfaction, not impetration, as they. Thirdly, a *good rule*, the word muſt order vs, both for *perſons* and *things*, for *perſons*,

perſons, wee muſt begin with God, and with the *Macedonians giue our ſelues to him*. 2. *Cor.* 8. *v.* 5. that done, wee muſt proceede to the Common State, then to thoſe next, that touch vs neareſt in the ſtrongeſts ties; and ſo paſſe on till (like good ſtomacks) wee haue dealt ſomething to the moſt removed members. *For things*, reſpect muſt bee had to the Soule firſt, then to the Name, then to the bodie, then to the eſtate: Fourthly *our Almes muſt be good* for the matter of it, firſt, in it ſelfe being *wholeſome* and *our owne*, next for the receiver, being ſuted to his needs, (for the purpoſe) comfort, if tempted, Counſell, if diſtracted, ſuccour, if oppreſſed, clothes if naked, eyther worke or a whippe, if Idle.

Would you knowe (in the third place) what mercy you muſt ſhew? I anſwere ſuch a mercie as
1 God ſhewes, firſt, *vniverſall mercie*, to mens ſoules; bodies, eſtates, and (that which the world is little acquainted with) ſpecially towards Rulers, mercie to mens Names.

2 Secondly, *Everlaſting mercie*, the righteous (ſaith *David*) is *ever giving*, *lending &c.* Alaſſe Mercie breakes now as faſt as trading, faire houſes be ſhut in, mercy is runne the Countrie, and is like to periſh, for it will hardly liue without a houſe; where a poore houſe is kept, there is ſomething for mercie to feede and worke vpon, ſome raggs, ſome ſcraps, ſome fewell, ſome thing; but when (Midas-like) all wee touch is gold, our bread gold, our fewell gold, all turned into the penny, I meane ſo, that we cannot giue, till wee haue paſt through three or foure Lockes, and ſeene and felt our almes,

then

then certainely wee ſhall part with it moſt vnwillingly. The houſe-keeper (if he want not an heart(hath opportunities more then any, for the exerciſing of mercy; be not yee wearie of this well doing, the World (I know) is importunate in Comparisons, and impudent in preſſures vpon the free hearted, but doe you your duties, and feare not Swine that are well neyther full nor faſting.

Now as Houſe-keepers, ſo others in their places muſt be ever mercifull; all ever receiue mercy, Let all ever ſhew; all haue opportunities, let all apprehend them; *the poore* (ſayth our bleſſed Saviour) *are ever with you*, if ever, now. Mercy needes not ride abroad to ſeeke worke in theſe dayes, ſtep but into thy Neighbours houſe, and thou ſhalt finde povertie in the Chimney, in the Cupboard, leaneſſe ſitting on the Cheekes, and cleaving to the ribbs of old and yong. O but wee haue not for them? Why wheres the want? your houſes be as trim, as ever, your Children as fine, your Tables as full, your waſtfulneſſe as much as ever, and can you be ever neat, nay ever prodigall, and not ever mercifull? Whats become of Religion now? Is all turned into words, as once in Saint *Iames* his time? Time was when Chriſtians would ſell their plate Chalices, their Roabes and Iewels, their Lands and poſſeſſions to relieve the Churches neceſſity, and ſhall not we parte with ſuperfluities? tell mee (you that reade Saint *Iohn*) how you ſatisfie his queſtion, and your owne Conſciences? if any Man hath theſe worlds goods, and ſees his Bro- 1. Iohn 3. 17.

ther want &c. how dwels the loue of God in him? Will you ſay, wee haue not this Worldes goods? Then diſſemble not, now yee ſtand in a eroſſe poynt to good *Araunah*, hee ſpent like a Subiect, 2. Sam. 24. 23 gaue like a King; you build fayre, goe like Princes, and will you giue like Bankrupts? Nay your Tavernes, your Feaſtes, and Playes, will riſe vp againſt you: you haue meanes to feaſt the Rich, and doe not you remember Chriſts Caveat, *Mercie before kindneſſe?* You haue a pinte of wine for any Friend, and not a penny for Chriſt? you can finde a Teſter for ſome game, ſome ſhewe, ſome ſtage Play, and what, nothing for Mercy? Or will yon ſay wee ſee no neede? Why, what elſe can you ſee? Men want ſtocke, want bread, want worke, want money, and when that is deare, nothing is cheape, and is not heere neede? but there is no extremitie? Woe is mee, there be many at her ſtay, 1. Reg. 17. 12. I haue a little meale and oyle in a Cruyce, I will bake, eate, die, they are now ſinking, ſinking, if you come not quickly to their ſuccour, they are loſt, is not this an extremitie? But where bee meanes? finde you hearts, I will yet finde meanes.

1. Firſt, *the Backe* may lend you ſomething, your golden fingers might cloath ſome, and bee never the Colder, your great Ruffes might feede others, and be never the vnhandſomer, the Groues and Grownds vpon your backes (as *Tertullian* ſpeakes) might lodge others, and yet ſitt never the worſe vpon your owne and childrens backs.

De habit: mul: & li. de cult. Fœm.

2 Secondly, *the Belly* might ſpare you ſomething with

with advantage to your health, and ſtrength, one meale ſaved in a weeke, one diſh at a meale, one cup of wine, one pipe of Tobacco in a day would come to ſomething in the yeare. I quake to thinke what Chriſtians wee be, ſome ſurfet, ſome ſtarue, all at once; rather then we will not pine the poore, wee will cramme and choake our ſelues.

Thirdly, *our Houſes* might lend vs ſomething, 3.
for howſoever (with them of old) wee feede, as if wee would die preſently, yet wee build as if we would liue for ever: It is a world to ſee how curious wee be in ſuting every Roome, whileſt the members of Chriſt goe not like one Fathers children, nay it is not neceſſary they ſhould bee all in a Sute, onely if Chriſt may be heard, hee that hath two coates, ſhould giue one to the naked.

Fourthly, *borrow of our Enemie Sinne*, and here if 4
you will not hold, I know not what to ſay, but that, the Heathen ſayth, *hee is a bad Phiſitian that* Senec.
deſpayres of his cure; wee haue money for braules, for bribes, for the feeding of pride, revenge, ambition, luſt, and ſhall we feede foes, & ſtarue friends? let me ſpeake it once for all, had we as much zeale to mercy, as to ſinne, to men, as to birds and monkies, to Chriſtians and Preachers, as to Claw-backs, Ieſters, Fidlers, Fooles, we would finde meanes to relieue them; meanes for the preſent, but how ſhall our owne doe hereafter? Why, is not mercy as ſure a graine as vanitie? Is God like to breake? ſayth not he, *Hee that giues to the poore, lends to the Lord, and he will pay him*? I haue nothing to ſpare;

thou haſt for thy friends, for Gods Enemies, Pride, Vanity, if none for Chriſts, receiue thy doome,

Pro 21. 13. Iames 2. 13. *Hee that ſtops his eare at the crie of the Poore &c. Iudgment without mercie, to him that ſhewed no mercy, depart from mee yee curſed*, you had meate, drinke,

Math. 25. cloath, houſe-roome, for ſinfull men, horſes, doggs, catts, none for mee. But the poore bee as fine as my ſelfe? I pray thee, be layd with reaſon; if others be not fit to receiue, thou art not tyed to giue; If thou bee fit to giue, and they to receiue, diſpute no longer, rather heare the Apoſtle, *Put*

Col. 3. 12. verſe 5. *on the bowels of mercy*, and to that ende take his directions, firſt ſlay vnmortified luſts, next ſteepe thy thoughts *in the Mercies of God*, and they will

Ephe. 3 18. 19. dye thine, as the dye-fatt doth the cloath, that done, be rich in faith and good workes; firſt, in the *Inwarde actes* of mercy, pittie the afflicted, bleede with them, mourne with them, thirſt their good, caſt their good. Secondly, *In outward acts* of mercy, goe to them, ſitt with them, pray for them, lend them, ſpeake for them, giue them, forgiue them, and if all thy abilitie amount but to

Math. 10. one cupp of cold water it ſhall bee accepted rewarded.

4 Laſtly, God is *ever mercifull*, let vs then leaue the labouring Church in his *everlaſting armes as*

Deut. 33. 27. *Moſes ſpeakes*. Lets recommend our Iſrael to him, whoſe mercy hath prevented and will preſerve vs, if wee conſtantly flie vnto him, and let every one that is capable of mercy, *being Fatherleſſe*, that

Hoſ. 14. 3 hath obtained mercy, *being Penitent, and Mercifull*,

ſtay

ſtay himſelfe here: *The Mercy of God endureth for ever*, my ſtrength may faile, my eſtate may, my friends may, my outward comforts, my inward feelings may, but the Mercies of God never fayle, all miſeries haue an ende, Gods Mercie (which is my Mercie) is endleſſe, is boundleſſe: It endures for ever.

(.·.)

FINIS.